Liturgies - England, Church of

Family Devotion.

BEING THE

Confeſſion, Lord's Prayer, General Collects, Interceſſions and Prayers of the Morning and Evening-Service of our Church.

To each of which are Added,

I. A natural and eaſy Analyſis, explaining as well the moſt excellent Order, as the clear and comprehenſive Method, of that truly Ancient, and moſt Venerable Compoſure.

AND

II. A Paraphraſe, ſhewing, The Authority of the ſame from Scripture; and how capable each Prayer is of all the pious Enlargements of a well-govern'd Devotion.

As alſo a Paraphraſe on the Ten Commandments.

——— *Nobis eſt Communis Oratio,*
Quam ignorant, qui non amant.

Recommended to the Uſe of Families.

The Second Edition.

LONDON:

Printed for the AUTHOR. MDCCXX.

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BRITISH MUSEUM

THIS being nothing more than a Collection, the Editor as little expects, as he desires, any Reputation from it; the only Motive therefore for his Expence and Trouble to communicate and recommend, in this manner, the more general and necessary Parts of the *Morning* and *Evening-Service*, was, the great Esteem and Veneration himself has for the *Liturgy* and Service of, our Holy Mother, the Church; and, from thence, an unfeigned Concern to see, that, after so much already Published, and so well Written too, by the most Learned and Pious of her Sons, in Proof of the great Excellency and Usefulness of those her Forms, others still should be, every Day, publishing Compositions of their own. He believes their Intentions are fair and laudable, as what proceed from a Spirit and Zeal for Piety; but fears they have not so throughly consider'd what Use our Dissenters will make of them, in the Objections they are continually raising against the Excellency, *&c.* I mean, how far they may call

all

all theſe, the pious Labours of our Brethren, ſo many Conceſſions at leaſt, and, if unwittingly made, the ſtronger Proofs, how much the Juſtice or Right of the Argument, in this, ſo long and moſt important, Diſpute, has been with themſelves. That this may prove to the Glory of God, the Honour of our Church, and the Benefit of others, eſpecially of thoſe committed to my Charge, is the only Thing intended by

R. S.

5 FE 62

OF THE

Daily Confeſſion.

The ANALYSIS, *or* DIVISION *of the Confeſſion.*

THIS pious Confeſſion is ſo methodically compoſed, that it naturally falls into theſe four Parts: I. The Introduction. II. The Confeſſion properly ſo called. III. A Deprecation of Evil. IV. A Petition for Good.

I. The Introduction, in which is shew'd,
- 1. To whom it is made, to our
- 2. By whom it is made, by us,

ALmighty & most merciful Father, we

II. The Confession it self.
- 1. In general,
  - That we have sinned,
  - How we have sinned,

have erred and strayed from thy Ways, like lost Sheep;

- 2. In particular.
  - 1. Of the Cause, *viz.* The Improving our Original Sin,

we have followed too much the Devices and Desires of our own Hearts;

  - 2. Of the Effect, doing actual Sin,
    - In general Disobedience,

we have offended against thy holy Laws;

    - In Sins of Omission,

we have left undone those things which we ought to have done;

    - In Sins of Commission,

and we have done those things which we ought not to have done;

  - 3. In a Conclusion from both;

and there is no Health in us:

III. The Deprecation of the Evil.
- 1. What we would be delivered from; and, 2. The Reasons annexed to every one.
  - 1. From the Guilt of Sin, with the Reason; because we are

but thou, O Lord, have Mercy upon us, miserable offenders.

  - 2. From the Punishment of it, with the Reason; because we are of those

Spare thou them O God, which confess their Faults.

  - 3. From the Power of it, with the Reason; because we are of

Restore thou them that are penitent:

- 3. An Argument to inforce the Deprecation.
  - 1. From the Promises in general,
  - 2. The manner of giving them.
  - 3. The Persons to whom they are given,
  - 4. The Person by whom they are given,

According to thy Promises declared unto Mankind, in Christ Jesu our Lord.

IV. The Petition for Good.
- 1. Of whom we desire it,
- 2. Through whom we desire it,
- 3. What we desire.
  - 1. To live hereafter, in Piety to God,
  - 2. Charity with others,
  - 3. Temperance towards our selves.
- Why we desire it, or to what End,

And grant, O most merciful Father, for his sake, that we may hereafter live a godly, righteous, and sober Life; to the Glory of thy holy Name, *Amen.*

The

The PARAPHRASE *on the Confeſſion.*

O Lord, we addreſs our ſelves to thee, in Conſideration of thoſe Attributes of thine, which moſt diſpoſe thee to pardon Sinners: thy *Omnipotence*, by which thou art endowed with a ſufficient Power to help us, and thy *Mercifulneſs*, by which thou haſt always a Will to do it; having likewiſe a comfortable Expectation of Forgiveneſs, from that Relation of *Fatherhood* which thou art pleaſed to own that thou doſt bear towards us. We muſt, to our Shame, confeſs, that we have, by our Sins of Surprize and Infirmity, *erred*, and made leſſer Steps out of the Path of our Duty; and at other times *ſtrayed*, and made larger Excurſions from thoſe ways which the holy Religion which thou haſt revealed, has chalked out to us to walk in; and this (to uſe our Saviour's Similitude) not unlike *loſt Sheep*, that ſtraggle from their Shepherd, and are thereby expoſed to innumerable Dangers. We acknowledge that we have too often conſented to thoſe unlawful *Deſires*, which we have been prompted to by our corrupt Nature and original Depravation. We have added to theſe many actual Offences againſt

thy *holy Laws*, which we are ſo ſtrictly obliged to obſerve. Beſides, we acknowledge our ſelves to have been guilty of many ſeveral Kinds of Actual Sins, being anſwerable for many Sins of *Omiſſion*, by neglecting the ſeveral Duties commanded us; and many Sins of *Commiſſion*, by a willful doing what was forbidden us; ſo that there is no part of our Souls *healthy*, or free from Sin; but they are (as it were) under an univerſal Sickneſs. [Or, we can hope for no Health or Salvation from our ſelves.] We fly therefore to thy Goodneſs, O God, for a Deliverance from this Burden of our Sins, and (like the penitent Publican, *Luke* 18.) beſeech thee to be *merciful to us, miſerable Sinners*. Remit, therefore, we pray thee, the Puniſhment which is due to our Sins, upon our Confeſſion of them, and hearty Repentance for them. And upon our being truly *penitent*, *reſtore* us to thy Favour, which we have forfeited by our Diſobedience; and, *Gal.* 6. 1. let us enjoy the Benefits of thine elect Saints, whoſe Privileges wicked impenitent Sinners are excluded from; as thou haſt promiſed to us in the Charter of the Goſpel delivered to us by Jeſus Chriſt. Therefore we beſeech thee, O gracious God, not for the ſake of any Saint or Angel, but for the ſake of thy dear

dear Son, in whoſe Name, when we ask any thing, thou haſt promiſed to give it, *John* 16.23. to afford us ſuch a powerful Aſſiſtance of the Grace of thy holy Spirit, that for the future we may faithfully diſcharge all the Parts of our Chriſtian Duty; that we may live *godlily*, in paying a devout Worſhip to almighty God; that we may live *righteouſly*, in doing all Acts of Juſtice and Charity to our Neighbour; and *ſoberly*, in performing all the Duties of Temperance, Chaſtity, and other Virtues, which relate to our ſelves. Nor do we deſire this to reflect any Honour upon our ſelves, or to acquire any Merit by ſuch a religious Life; but only that the greater Glory may be aſcribed to thy Goodneſs, by whoſe Grace we expect to have theſe Diſpoſitions and Habits to be wrought in us.

O Lord, we beſeech thee mercifully hear our Prayers, and ſpare all thoſe who confeſs their Sins unto thee, that they whoſe Conſciences by Sin are accuſed, by thy merciful Pardon may be abſolved, through Chriſt our Lord. *Amen.*

The

The ANALYSIS *of the* Lord's Prayer.

The PARAPHRASE *on the* Lord's Prayer.

1. WE addreſs our ſelves to thee, O God, who by thy Creation art the Father of us, and all Mankind; but art the particular Father of us Chriſtians by Adoption, *Rom.* 8. 15.

2. Putting up our Petitions to thee, the great God, whoſe Throne, and Place of ſpecial Reſidence is the higheſt Heaven, *Iſa.* 66. 1.

3. We do deſire and will endeavour that thy Name, *Exod.* 20. 7. and whatſoever belongs to thee, may be hallowed, and kept free from any manner of Contempt, and alſo be honoured with diſtinguiſhing Marks of Eſteem.

4. We likewiſe earneſtly deſire and long for the Time when thy Kingdom of Glory ſhall begin, which Fleſh and Blood cannot inherit, 1 *Cor.* 15. 20. and which the bleſſed of the Father are to enter into, *Mat.* 25.34.

5. We pray farther, that we Chriſtians here upon Earth may perform the Will of God, *Mark* 3. 35. *Eph.* 5. 7. *Rom.* 12. 2. manifeſted to us by the Preaching of the Goſpel, with as much Readineſs and Exactneſs,

actneſs, as the Angels in Heaven perform it, *Pſal.* 103. 21. *Mat.* 18. 10.

6. We enlarge our Petitions to beg a Sufficiency of Bread, 1 *Tim.* 6. 8. *i. e.* Food, Raiment, and other Neceſſaries of Life; in ſuch Proportion as God is pleaſed to deal out to us.

7. Beſeeching thee to forgive our Sins, great and ſmall, both which make us liable to God's eternal Vengeance, *Mat.* 12. 36. 1 *Cor.* 6. 9, 10. as we, on our Part, own that we freely forgive all that have offended againſt us, knowing that God will pardon our Sins upon no other Condition, *Mat.* 6. 15.

8. Laſtly, we deſire of thee, that thou wouldeſt be pleaſed to hinder any ſtrong Temptation, which it is not likely we ſhall have Power to overcome, *Mat.* 26. 40. from being laid in our Way; or if it be, give us ſuch a powerful Aſſiſtance of thy Grace, as may enable us to overcome it, 2 *Cor.* 12. 9.

9. But deliver us from all Evil, as well that of Sin, *Eph.* 2. 1. *Heb.* 10. 12. as that of Misfortune, *Pſal.* 107. 41. *Acts* 7. 10. and that ariſing from the Malice of evil Spirits, *Job* 1. 6, 8. *Rev.* 12. 8.

10. And theſe Bleſſings we truſt thou wilt grant us Encouragement to expect from thee;

thee: For thine is the Kingdom, and ſovereign Dominion over all things; and thou haſt no one to controul thee, 1 *Chr.* 29. 10. *Jude* 25. Thou art endowed with infinite Power, and haſt nothing to withſtand thee, *Job* 38. 11. *Pſal.* 65. 7. and thine own Glory is manifeſted in making us happy, *Jude* 25. *Eph.* 1. 6.

The ANALYSIS *of the Morning Collect,*

For PEACE.

§ II. In this Collect are Five Parts.

I. The Perſon to whom we make this Requeſt.
- 1. His Nature.
- 2. His Attributes. — [O God, who art the Author of Peace, and Lover of Concord,

II. The Reaſons why we make it.
- 1. Our Happineſs in knowing him. — in knowledge of whom ſtandeth our eternal Life,
- 2. Our Privilege in ſerving him. — whoſe Service is perfect Freedom;

III. The Requeſt it ſelf, ſpecifying,
- 1. The Thing deſired. — [defend
- 2. The Perſons for whom, — us thy humble Servants,
- 3. The Time when, — in all Aſſaults of our Enemies,

IV. The Ends for which we make it.
- 1. The ſecuring our Faith — that we ſurely truſting in thy Defence,
- 2. The removing our Fears. — may not fear the Power of any Adverſaries,

V. The Means by which we hope to prevail. — through the Might of Jeſus Chriſt our Lord. *Amen.*

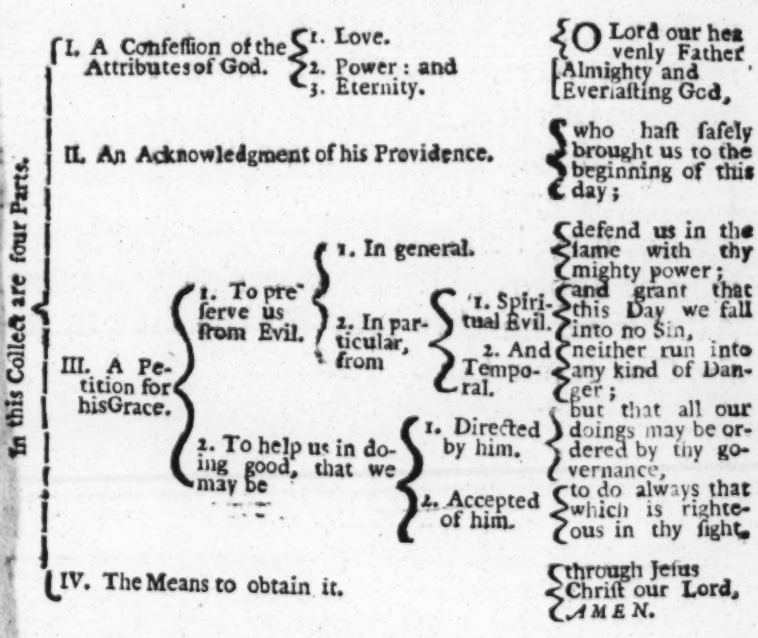
The PARAPHRASE *on the Collect for* PEACE.

O God, from whoſe Gift proceedeth the Bleſſing of Peace, *Iſa.* 45. 7. and who earneſtly exhorteſt thy Servants to Unity and Concord, *Rom.* 15. 5. *Phil.* 4. 9. in knowledge of whom conſiſteth the everlaſting Peace of the beatifick Viſion, *John* 17. 3. 1 *Cor.* 13. 12. and whoſe Service is the greateſt Freedom, 1 *Cor.* 7. 22. 1 John 4. 18. as the Oppreſſion from our Adverſaries is an uneaſy Thraldom; we beſeech thee to defend us thy poor Servants, who entirely commit our ſelves to thy Protection, from all the Attempts of our temporal and ſpiritual Adverſaries; that we putting our whole Truſt in thy Succour, may not fear the Power or Malice, either of Men or Devils, being aſſiſted by the mighty Aid of Jeſus Chriſt, who hath ſpoiled the Powers of Darkneſs, *Col.* 2. 15. and is able to deliver us from every evil Work, unto his heavenly Kingdom, 2 *Tim.* 4. 18. Amen.

The

The ANALYSIS *of the Morning Collect,*

For GRACE.



The PARAPHRASE *on the Collect for* GRACE.

O Heavenly Father, who hast all the Paternal Tenderness to incline, and all the eternal Power to enable thee to assist us; who, after many former Favours, hast gi-

ven us a freſh Inſtance of thy Goodneſs, in preſerving us from the Dangers of the laſt Night, and haſt preſerved us in Safety unto this Morning; we beſeech thee to continue thy Kindneſs to us this Day, in defending us by thy omnipotent Power, that we be not overcome by any Temptation which may aſſault us, and that we be ſecured from all unhappy Accidents which may befal us; begging of thee, that thou wouldeſt be pleaſed to direct all our Actions by thy infinite Foreſight and Wiſdom, and that all that we do may be agreeable to thy Will, and may be approved by thy unerring Judgment. All this we humbly pray for the ſake of Jeſus Chriſt our Lord. *Amen.*

Of the Collects for the

KING,

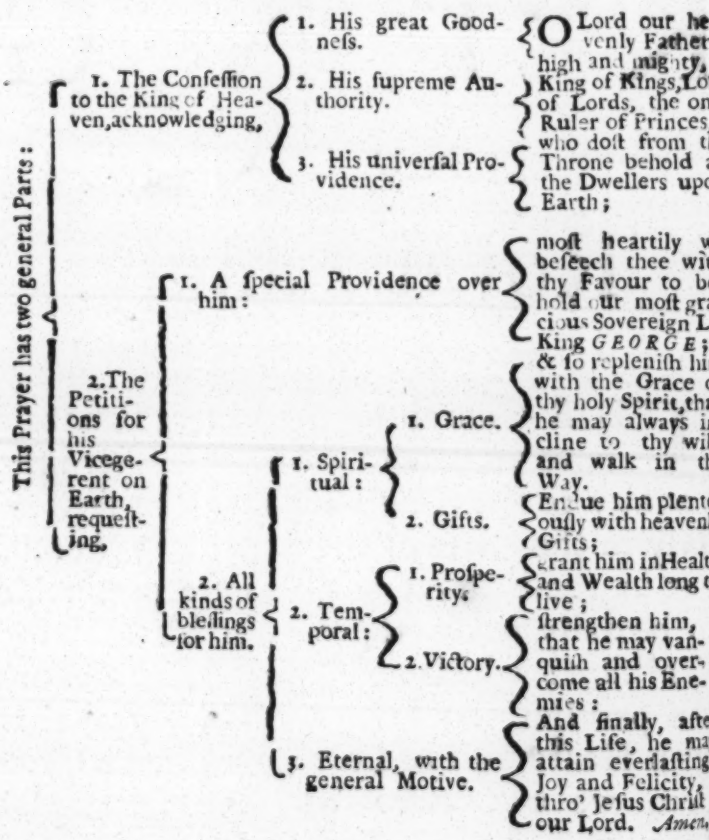
AND THE

Royal Family.

THE Church of *England* is famous above all other Churches, for her intire Loyalty to the King, which may be ſeen not only in the Lives of the true Sons thereof; but in theſe Prayers which are preſcrib'd, to be daily made therein for his Majeſty's Wellfare; which no Offices in the World can parallel. And that we may repeat them with Hearts full of Loyalty and true Devotion, we will more particularly explain them in our uſual Method.

The

The ANALYSIS *of the Prayer for the* KING's Majesty.



The PARAPHRASE *on the Prayer for the* KING's Majeſty.

O Lord, who doſt vouchſafe to ſuffer us to call thee Father, tho' thou dwelleſt ſo much above us in the higheſt Heaven; thou who art King of Kings, and Lord of Lords, 1 *Tim.* 6. 15. whoſe Providence doth take Care of the meaneſt Inhabitants of the Earth, *Luke* 12. 7. but does look with a more watchful Eye upon thoſe whom thou haſt raiſed to that great and weighty Office of the Regal Dignity, *Eccl.* 10. 20. *Iſa.* 44. 48. we earneſtly beg of thee that thou wouldeſt in a more particular manner extend thy watchful Care over the Perſon of *GEORGE* our King; which Bleſſing we are obliged to pray for, even upon a ſevere and perſecuting Prince, but ought with more readineſs and earneſtneſs to call upon thee, to ſhower down thy Bleſſing upon ſo good and gracious a Sovereign: We beſeech thee to fill him with thy holy Spirit, *Eph.* 5. 18. that his Heart being in thy Hand, *Prov.* 21. 1. thou mayeſt diſpoſe him to tranſact every thing in his high Station, as may be agreeable to thy heavenly Will, and conſonant to that holy Law which thou haſt

haſt preſcribed. Endue him with the Spirit of Wiſdom and Underſtanding, Counſel and Might, and all other Gifts and Graces which thou ſhalt judge requiſite for him, either as a Prince or a Chriſtian. Grant him Length of Days, *Pſal.* 91. 16. with Health of Body, and Proſperity of Fortune. Be thou a ſaving Strength to thine Anointed, *Pſal.* 28. 8. that by this he may be enabled to ſubdue his Enemies abroad, by victorious Arms, and to defeat the wicked Attempts of his Adverſaries at home. And laſtly, that after a Life ſpent with Holineſs and Happineſs in this World, he may be tranſlated to the everlaſting Joys of the other. And this we beg for the ſake of Chriſt Jeſus our Lord. *Amen.*

Of the Prayer for the ROYAL FAMILY.

THE Learned *Selden* gives us an ancient *Saxon* Prayer out of a Manuſcript Form; directing the Coronation of a Queen, whence this Prayer ſeems to have bor-

borrowed its Beginning; **O Lord, the Fountain of all good, and Giver of all Increaſe,** *&c.* But from whenceſoever the reſt of this Prayer was taken, I am ſure it is very proper for this Occaſion, as the following Analyſis and Diſcourſe will more fully manifeſt.

The ANALYSIS *of the Prayer for the* ROYAL Family.

This Prayer hath three Parts:

- I. The Perſon to whom we pray, deſcribed by
  - 1. His Power. — Almighty God,
  - 2. His Goodneſs. — the Fountain of all Goodneſs,
- II. The Perſons for whom we pray. — We humbly beſeech thee to bleſs his Royal Highneſs *GEORGE* Prince of *Wales*, the Princeſs, and their Iſſue, and all the Royal Family.
- III. The Bleſſings deſir'd for them:
  - 1. Spiritual Gifts and Grace: — Endue them with thy holy Spirit; enrich them with thy heavenly Grace;
  - 2. Temporal Proſperity. — proſper them with all Happineſs,
  - 3. Eternal Glory. — and bring them to thine everlaſting Kingdom, through Jeſus Chriſt our Lord. *Amen.*

The PARAPHRASE *on the Prayer for the* ROYAL FAMILY.

O All powerful God, who art the Well of Life, *Pſal.* 36. 9. and the inexhauſtible Fountain of Goodneſs, from which all the Comforts of Human Life do proceed; we beſeech thee to bleſs his Royal Highneſs, *GEORGE* Prince of *Wales*, the Princeſs, and their Iſſue, and all the Royal Family, who, by the Laws of the Land, are entituled to a right Succeſſion in their Turns, when thou ſhalt think fit, to the Government of this Nation. Sanctify them by thy holy Spirit, 2 *Theſſ.* 2. 3. granting them the Riches of thy Grace, *Eph.* 1. 7. and be pleaſed to confer upon them the choiceſt of thy Bleſſings, to make up for them as great a Share of Happineſs as this World can afford; and when thou art pleaſed to remove them to the next, let them receive a Crown of Glory, 1 *Pet.* 5. 4. in the everlaſting Kingdom of our God, 2 *Pet.* 1. 11. *Amen.*

Of

Of the Prayer for the

CLERGY

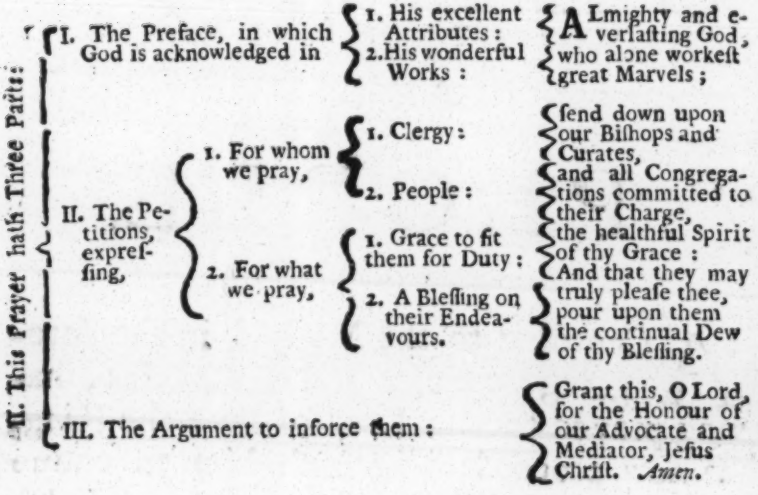
AND

PEOPLE.

ACcording to the Method in the foregoing Verſicles and Reſponſes, having prayed to the Lord to ſave the King, we now proceed to beſeech him to endue the Miniſters with Righteouſneſs, and alſo to ſave his People, and own Inheritance; both which are comprehended in this Collect, whoſe Explanation followeth.

The ANALYSIS *of the Prayer for the*

Clergy *and* People.



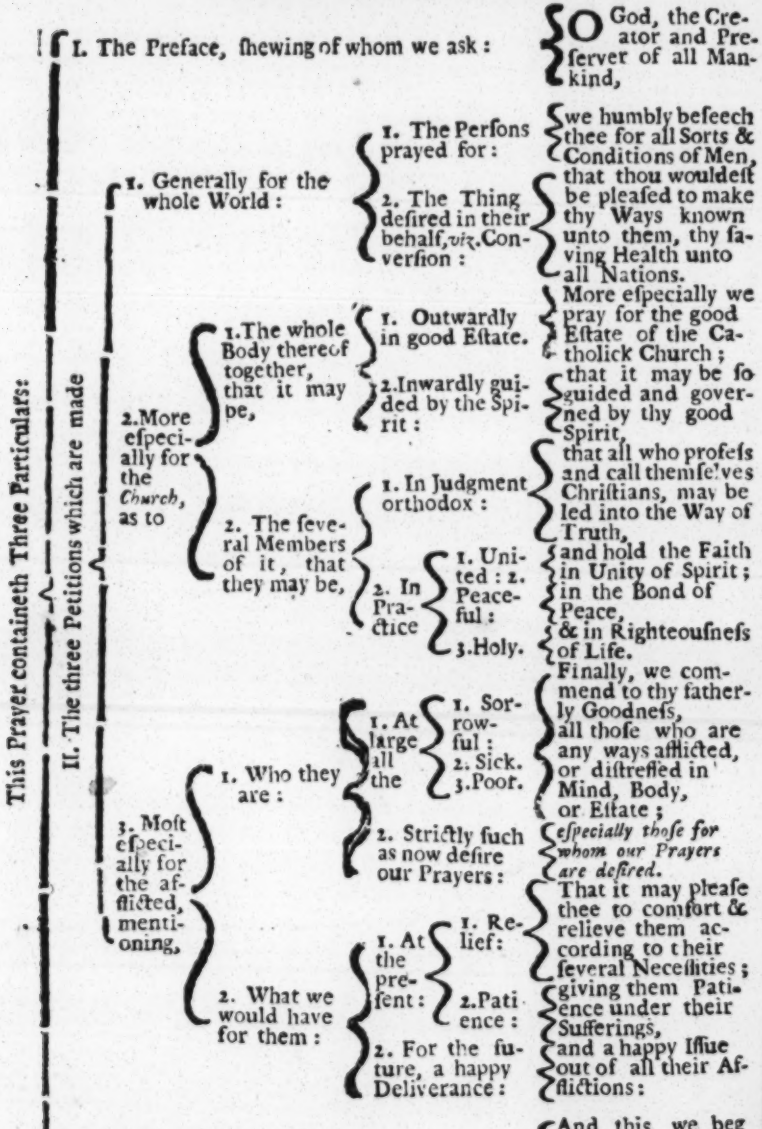
The Paraphraſe on the Prayer for the CLERGY *and* PEOPLE.

O All powerful and eternal God, who alone art able to produce thoſe wonderful Effects in the Souls of Men, which are frequently viſible in the Miniſtry of the

the Preachers of thy Word, through the Operation of thy Grace, accompanying their Endeavours; we beſeech thee to confer thy Grace which bringeth Salvation, *Tit.* 2. 11. upon all the Biſhops and inferior Paſtors of the Church; and likewiſe upon all the reſpective Congregations whoſe Souls they have the Charge of. And, that there may ſuch Fruit of their Labours ariſe, as may be pleaſing unto thee; we beg of thee that thy Bleſſing, like the continual Dropping of a kindly Dew upon the Graſs, *Prov.* 19. 12. may give an Increaſe to what they plant and water, 1 *Cor.* 3. 5, 6. in the Preaching of the Word, and other Exerciſes of the Miniſterial Offices: And this we deſire of thee to grant, for the Honour of Chriſt Jeſus, whoſe Honour is highly advanc'd by the Increaſe of his Church, and the Salvation of Souls. *Amen.*

The

The ANALYSIS *of the Prayer for all Conditions of Men.*



The

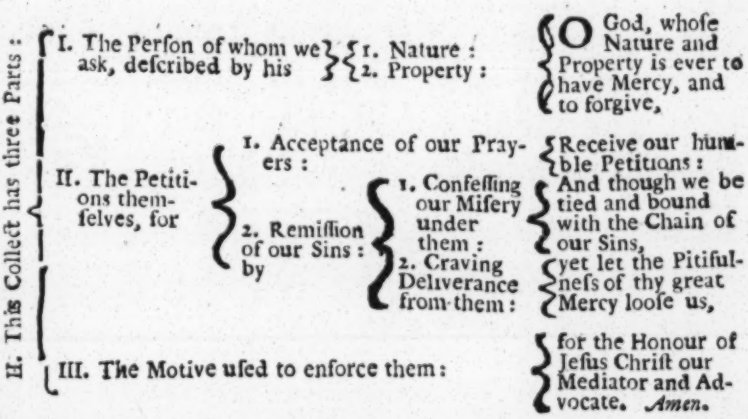
The PARAPHRASE *on the Prayer for all Conditions of Men.*

O God, who by thy Omnipotence didſt create Mankind, and by thy Providence doſt preſerve them; we beſeech thee to extend thy Bleſſing to all our Fellow-Creatures, of whatſoever Rank or Condition, or Country; and to grant that the Light of thy Goſpel may be ſpread through the remoteſt Corners of the Earth, as was predicted by the Pſalmiſt, *Pſal.*67. 2. 2*dly*, But more particularly we put up our Petitions for the Welfare of the Catholick Church, beſeeching thee, that the whole Body of Chriſtians, whereſoever diſperſed, may profeſs the true Orthodox and Catholick Faith: That they may hold this Faith (as the Apoſtle ſpeaks) in Unity of Spirit, and in the Bond of Peace, *Eph.* 4. 3. not broke in Pieces by uncharitable Schiſms and Separations, but united together by the Spiritual Bonds of Chriſtian Grace and Charity; but chiefly we pray, That all who profeſs the Name of Chriſt, may credit their holy Profeſſion, by a virtuous and pious Life. 3*dly*, Laſtly, We commend to thee, who lookeſt upon

upon all thy Creatures with a fatherly Compaſſion, all Perſons who labour under any Affliction, or are diſtreſſed by any Calamity; all thoſe whoſe Minds are depreſſed by melancholy Thoughts, that are tormented by too fearful Apprehenſions of their Spiritual Condition, or are groaning under the diſmal Agonies of Deſpair: All thoſe whoſe Bodies labour under any ſick, or painful Diſeaſe; or whoſe Eſtates are impair'd by Loſs, or by the Oppreſſion of powerful Adverſaries: That thou wouldeſt be pleaſed to afford Comfort and Relief to them, as ſhall be agreeable to their reſpective Wants, and a happy Iſſue out of all their Troubles; either by making their Condition more deſirable in this World, or by removing them to a better; all which we beg in the Name of Jeſus Chriſt. *Amen.*

Th

The ANALYSIS *of the Collect for* PARDON.



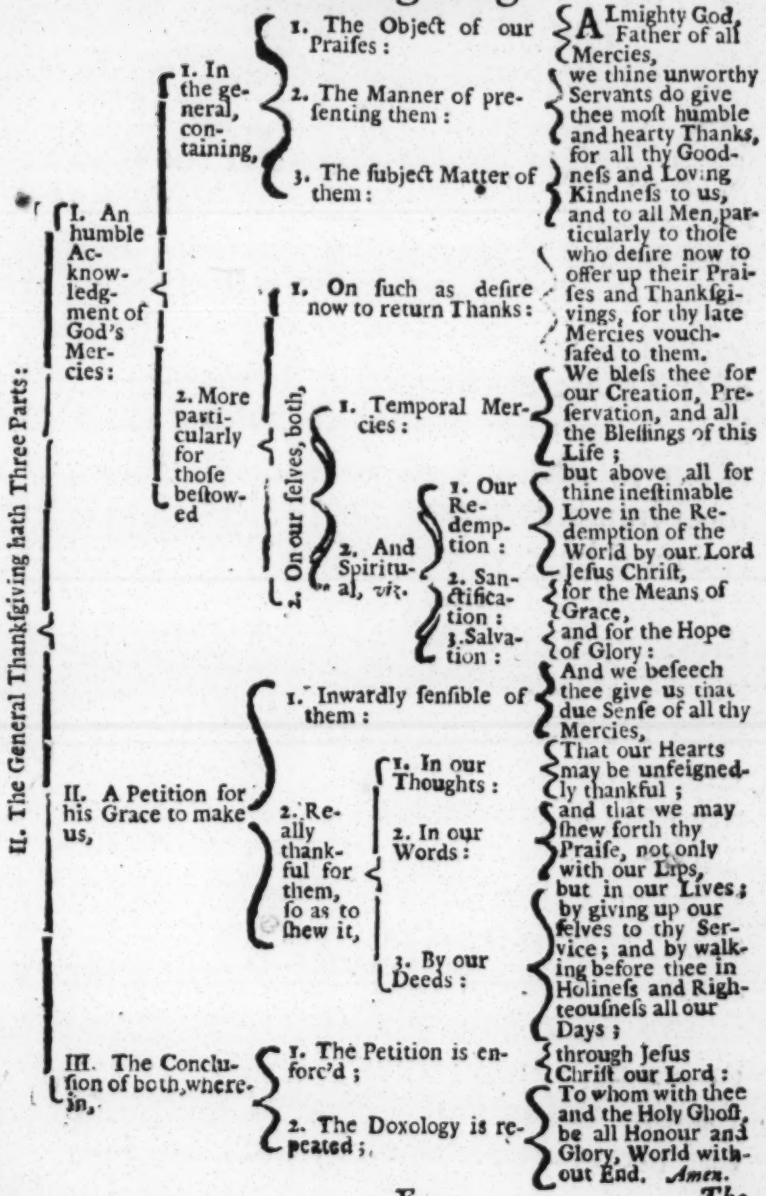
The PARAPHRASE *on the Collect for Pardon.*

O God, who in thy holy Word hast revealed as much of thy Nature and Divine Attributes, as is requisite for us Mortals to be let into; and hast particularly declared one of them to be, thy Readiness to have Mercy upon Sinners, and to forgive them upon their Repentance, *Psal.* 136. 1. *Exod.* 34. 6. We beseech thee favourably

to receive theſe our Petitions, which we offer up to thee, with a deep and humble Senſe of our Unworthineſs: And though our Sins have got ſuch a Dominion over us, that we are become Slaves to them, and lie as it were fetter'd with their Chains; yet, as by thy all-powerful Grace thou canſt, ſo we beg of thee, that of thy great Pity and Mercy, thou wouldſt free us from the ſame. And this we pray thee to grant, for the Honour of Jeſus Chriſt, who is our Mediator, and intercedes for us at thy right Hand. *Amen.*

The

The ANALYSIS *of the* General Thankſgiving.



The PARAPHRASE *on the* General Thankſgiving.

O All powerful God, who art the Father of all Mercies, and the God of all Comfort, 2 *Cor.* 1. 3. and who art the Author and Giver of all the good Things which thy Creatures enjoy: we thy ſinful Servants, who are not worthy of the leaſt of thy Mercies, *Gen.* 22. 10. ſince thou haſt been graciouſly pleaſed to beſtow many of them ſo liberally upon us, do, with the moſt humble Adoration of thee, and with the moſt hearty Senſe of thy Benefits, pay our publick Thanks in the Congregation of thy People, for the many and long continued Inſtances of thy Goodneſs reached out unto us, thanking thee not only for Favours conferred upon our ſelves, but (as by thy holy Word we are obliged to do) giving Thanks for all Men, 1. *Tim.* 2. 1. 2*dly*, We thank thee for the Benefits of our Creation, that thou didſt not let us lie in a State of Non-exiſtence, for ever ſleeping in the dark Womb of Eternity; but haſt raiſed us into glorious Beings, capable of Reaſon and Immortality; we bleſs thee for our Preſervation, whereby thou haſt defend-

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ed us all our Lives long from the innumerable Dangers we have been ſubject to, from Pain, Sickneſs, Want, and all the vaſt Troop of outward Accidents, to which we have been expoſed: Praiſing thee likewiſe for all the Bleſſings of this Life, for Health, Food, Maintenance, Friends, Benefactors, and a thouſand other Satisfactions, which we richly enjoy. But above all we magnify thy holy Name for that invaluable and unſpeakable Love to us, without which all temporal Enjoyments had ſignified nothing, in Redeeming the whole World, which was loſt and undone, and for ever ſubject to the Divine Wrath, by the precious Blood of our Saviour Jeſus Chriſt. We bleſs thee likewiſe for the Means of Grace, which thou haſt afforded us; for our Admiſſion into the Church by Baptiſm, for the ſtrengthening of our Faith, and our Reſtitution to thy Favour, after our Fall, by the Sacrament of the Lord's Supper; for the Advantages we receive by publick Prayers, and the preaching of God's Word. And laſtly, we praiſe thee for the Hope which thou haſt given us of a bleſſed Immortality in another Life, which enables us to overcome the Terrors of Death, which buoys up our Spirits under the moſt preſſing Afflicti-

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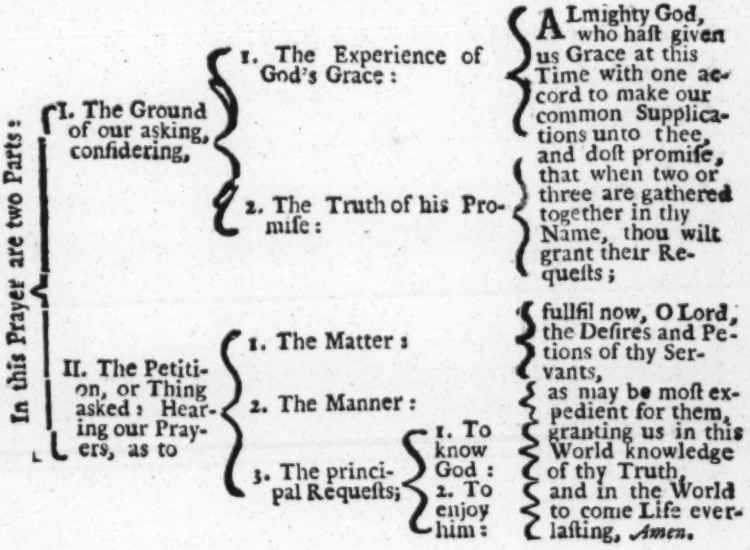
ons in this World, and assures to us an everlasting Happiness in the next.

3*dly*, And now we beg of thee to enlarge in one particular thy Mercies yet farther to us, and that is, to afford us thy Grace, that we may have a just Sense of all these Mercies; that we may be unfeignedly thankful for them; and that we may let the Remembrance of them sink into the very Bottom of our Hearts; not suffering our Gratitude to terminate only in a verbal Thanksgiving; but purposing to make the best Returns we are able, by dedicating our selves intirely to thy Service; and resolving never willfully to offend so gracious a God; but to spend our whole Lives in that Holiness and Righteousness, which the Rules which thou hast given us in thy Gospel, oblige us to, which we pray thee to grant, for the sake of Jesus Christ our Lord, to whom with thee, and the Holy Ghost, the three Persons of the ever-blessed Trinity, to whom we owe all these divine Favours, be ascribed eternal Honour and Glory. *Amen.*

The ANALYSIS *of the Prayer of* St. CHRYSOSTOM.



The PARAPHRASE *on the Prayer of St.* CHRYSOSTOM.

ALL powerful God, to whose Grace and Favour we owe it, that we have had this Opportunity of addressing our selves unto thee, in the publick Service of the

the Church, and who haſt promiſed, in thy holy Word, that when two or three are gathered together in thy Name, thou art in the midſt of them, *Matt.* 18. 19. And that what they agree on ſhall be done for them in Heaven, *Ibid.* relying therefore upon thy Gracious Promiſe, which thou haſt been pleaſed to make to thy Church, we humbly put in our Plea at the Throne of Grace, to grant all that we have prayed for, ſo far forth (eſpecially as to Temporal Bleſſings) as thou, in thy heavenly Wiſdom ſhalt judge expedient; deſiring thee however, of thy Goodneſs, to grant us all neceſſary Knowledge, in the Truths of Religion, whilſt we live in this World, and when we paſs to the other, that thou wouldeſt beſtow upon us everlaſting Life. *Amen.*

The

Morning Prayer.

ALmighty and moſt merciful Father, we have erred and ſtrayed from thy Ways like loſt Sheep; we have followed too much the Devices and Deſires of our own Hearts; we have offended againſt thy holy Laws; we have left undone thoſe Things which we ought to have done; and we have done thoſe Things which we ought not to have done; and there is no Health in us: But thou, O Lord, have Mercy upon us, miſerable Offenders. Spare thou them, O God, which confeſs their Faults. Reſtore thou them that are penitent: According to thy Promiſes declared unto Mankind, in Chriſt Jeſu our Lord. And grant, O moſt merciful Father, for his Sake, that we may hereafter live a godly, righteous, and ſober Life: To the Glory of thy holy Name. *Amen.*

O Lord, we beſeech thee, mercifully hear our Prayers, and ſpare all thoſe who confeſs their Sins unto thee, that they whoſe Conſciences by Sin are accuſed, by thy merciful Pardon may be abſolved, through Chriſt our Lord. *Amen.*

OUR Father which art in Heaven; hallowed be thy Name: Thy Kingdom come: Thy Will be done in Earth, as it is in Heaven: Give us this Day our daily Bread: And forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us: And lead us not into Temptation; but deliver us from Evil: For thine is the Kingdom; the Power and the Glory, for ever and ever. *Amen.*

O God, who art the Author of Peace, and Lover of Concord; in Knowledge of whom ſtandeth our eternal Life, whoſe Service is perfect Freedom; defend us thy humble Servants, in all Aſſaults of our Enemies; that we ſurely truſting in thy Defence, may not fear the Power of any Adverſaries, through the Might of Jeſus Chriſt our Lord. *Amen.*

O Lord, our heavenly Father, Almighty and Everlaſting God, who haſt ſafely

ſafely brought us to the Beginning of this Day; defend us in the ſame with thy mighty Power, and grant that this Day we fall into no Sin, neither run into any Kind of Danger; but that all our Doings may be ordered by thy Governance, to do always that which is righteous in thy Sight, thro' Jeſus Chriſt our Lord. *Amen.*

O Lord, our heavenly Father, high and mighty King of Kings, Lord of Lords, the only Ruler of Princes, who doſt from thy Throne behold all the Dwellers upon Earth; moſt heartily we beſeech thee with thy Favour to behold our moſt gracious Sovereign Lord King *GEORGE*; and ſo repleniſh him with the Grace of thy holy Spirit, that he may always incline to thy Will, and walk in thy Way. Endue him plenteouſly with heavenly Gifts; grant him in Health and Wealth long to live; ſtrengthen him, that he may vanquiſh and overcome all his Enemies: And finally, after this Life, he may attain everlaſting Joy and Felicity, through Jeſus Chriſt our Lord. *Amen.*

ALmighty God, the Fountain of all Goodneſs, we humbly beſeech thee to bleſs his Royal Highneſs *GEORGE* Prince of *Wales*, the Princeſs, and their

Iſſue, and all the Royal Family. Endue them with thy holy Spirit; enrich them with thy heavenly Grace, proſper them with all Happineſs, and bring them to thine everlaſting Kingdom, through Jeſus Chriſt our Lord. *Amen.*

ALmighty and everlaſting God, who alone workeſt great Marvels; ſend down upon our Biſhops and Curates, and all Congregations committed to their Charge, the healthful Spirit of thy Grace: And that they may truly pleaſe thee, pour upon them the continual Dew of thy Bleſſing. Grant this, O Lord, for the Honour of our Advocate and Mediator, Jeſus Chriſt. *Amen.*

O God, the Creator and Preſerver of all Mankind, we humbly beſeech thee for all Sorts and Conditions of Men, that thou wouldeſt be pleaſed to make thy Ways known unto them, thy ſaving Health unto all Nations. More eſpecially we pray for the good Eſtate of the Catholick Church; that it may be ſo guided and governed by thy good Spirit, that all who profeſs and call themſelves Chriſtians, may be led into the Way of Truth, and hold the Faith in Unity of Spirit, in the Bond of Peace, and in Righteouſneſs of Life.

Finally,

Finally, we commend to thy Fatherly Goodneſs, all thoſe who are any ways afflicted, or diſtreſſed, in Mind, Body, or Eſtate. That it may pleaſe thee to comfort and relieve them according to their ſeveral Neceſſities; giving them Patience under their Sufferings, and a happy Iſſue out of all their Afflictions: And this we beg for *Jeſus Chriſt* his Sake. *Amen.*

O God, whoſe Nature and Property is ever to have Mercy, and to forgive, receive our humble Petitions: And though we be tied and bound with the Chain of our Sins, yet let the Pitifulneſs of thy great Mercy looſe us, for the Honour of Jeſus Chriſt, our Mediator and Advocate. *Amen.*

ALmighty God, Father of all Mercies, we thine unworthy Servants do give thee moſt humble and hearty Thanks, for all thy Goodneſs and Loving Kindneſs to us, and to all Men. We bleſs thee for our Creation, Preſervation, and all the Bleſſings of this Life; but above all for thine ineſtimable Love in the Redemption of the World, by our Lord Jeſus Chriſt, for the Means of Grace, and for the Hope of Glory; And we beſeech thee give us that due Senſe of all thy Mercies, that our Hearts may be unfeignedly thankful; and that we

may ſhew forth thy Praiſe, not only with our Lips, but in our Lives; by giving up our ſelves to thy Service; and by walking before thee in Holineſs and Righteouſneſs all our Days; through Jeſus Chriſt our Lord: To whom with thee and the Holy Ghoſt, be all Honour and Glory, World without End. *Amen.*

ALmighty God, who haſt given us Grace at this Time with one Accord, to make our common Supplications unto thee, and doſt promiſe that when two or three are gathered together in thy Name, thou wilt grant their Requeſts; fulfil now, O Lord, the Deſires and Petitions of thy Servants, as may be moſt expedient for them, granting us in this World Knowledge of thy Truth, and in the World to come Life Everlaſting. *Amen.*

THE *Grace of our Lord Jeſus Chriſt, and the Love of God, and the Fellowſhip of the Holy Ghoſt, be with us all evermore.* Amen.

Evening

Evening Prayer.

ALmighty and moſt merciful Father, we have erred and ſtrayed from thy Ways like loſt Sheep; we have followed too much the Devices and Deſires of our own Hearts; we have offended againſt thy holy Laws; we have left undone thoſe Things which we ought to have done; and we have done thoſe Things which we ought not to have done; and there is no Health in us: But thou, O Lord, have Mercy upon us, miſerable Offenders. Spare thou them, O God, which confeſs their Faults; Reſtore thou them that are penitent: According to thy Promiſes declared unto Mankind, in Chriſt Jeſu our Lord. And grant, O moſt merciful Father, for his Sake, that we may hereafter live a godly, righteous, and ſober Life: To the Glory of thy holy Name. *Amen.*

O Lord, we beſeech thee, mercifully hear our Prayers, and ſpare all thoſe who confeſs their Sins unto thee, that they whoſe Conſciences by Sin are accuſed, by thy merciful Pardon may be abſolved, through Chriſt our Lord. *Amen.*

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O God, from whom all holy Deſires, all good Counſels, and all juſt Works do proceed, give unto thy Servants that Peace which the World cannot give; that both their Hearts may be ſet to obey thy Commandments, and alſo that by thee we being defended from the Fear of our Enemies, may paſs our Time in Reſt and Quietneſs, through the Merits of Jeſus Chriſt, our Saviour. *Amen.*

LIghten our Darkneſs, we beſeech thee, O Lord, and by thy great Mercy defend us from all Perils and Dangers of this Night; for the Love of thy only Son our Saviour, Jeſus Chriſt. *Amen.*

O Lord, our heavenly Father, high and mighty King of Kings, Lord of Lords, the only Ruler of Princes, who doſt from thy

thy Throne behold all the Dwellers upon Earth; moſt heartily we beſeech thee with thy Favour to behold our moſt gracious Sovereign Lord King *GEORGE*; and ſo repleniſh him with the Grace of thy holy Spirit, that he may always incline to thy Will, and walk in thy Way. Endue him plenteouſly with heavenly Gifts; grant him in Health and Wealth long to live; ſtrengthen him that he may vanquiſh and overcome all his Enemies: And finally after this Life, he may attain everlaſting Joy and Felicity, through Jeſus Chriſt our Lord. *Amen.*

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ALmighty and everlaſting God, who alone workeſt great Marvels; ſend down upon our Biſhops and Curates, and all Congregations committed to their Charge, the healthful Spirit of thy Grace: And that they may truly pleaſe thee, pour upon them

the continual Dew of thy Bleſſing. Grant this, O Lord, for the Honour of our Advocate and Mediator, Jeſus Chriſt. *Amen.*

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ALmighty God, Father of all Mercies, we thine unworthy Servants do give thee moſt humble and hearty Thanks, for all thy Goodneſs and Loving-Kindneſs to us, and to all Men. We bleſs thee for our Creation, Preſervation, and all the Bleſſings of this Life; but above all for thine ineſtimable Love in the Redemption of the World by our Lord Jeſus Chriſt, for the Means of Grace, and for the Hope of Glory: And we beſeech thee give us that due Senſe of all thy Mercies, that our Hearts may be unfeignedly thankful; and that we may ſhew forth thy Praiſe, not only with our Lips, but in our Lives; by giving up our ſelves to thy Service; and by walking before thee in Holineſs and Righteouſneſs all our Days; through Jeſus Chriſt our Lord: To whom with thee and the Holy Ghoſt, be all Honour and Glory, World without End. *Amen.*

ALmighty God, who haſt given us Grace at this Time with one Accord, to make our common Supplications unto thee, and doſt promiſe that when two or three

three are gathered together in thy Name, thou wilt grant their Requeſts; fulfil now, O Lord, the Deſires and Petitions of thy Servants, as may be moſt expedient for them, granting us in this World Knowledge of thy Truth, and in the World to come Life everlaſting. *Amen.*

THE Grace of our Lord Jeſus Chriſt, and the Love of God, and the Fellowſhip of the Holy Ghoſt, be with us all evermore. Amen.

The PARAPHRASE *on the* BLESSING.

I Now cloſe, my Chriſtian Brethren, this Part of the Service with the Benediction uſed by St. *Paul*, 2 *Cor.* 13. 14. committing both you and my ſelf to the Care and Protection of the ever Bleſſed Trinity; beſeeching the great God, who is Three Perſons in One Nature, that the Grace obtained for us by our Bleſſed Lord Jeſus, in our Redemption, may abſolve us: That the Love of the Father, who is now reconciled to us through his Blood, may juſtifie us: And laſtly, that by partaking of the Communication of the Holy Ghoſt, we may be ſanctified. *Amen.*

The ANALYSIS *of the Second Collect for*

PEACE.

In the Evening Prayer.

In this Collect are 3 *Parts*

- I. The Person of whom we ask, who is,
  - 1. The Beginner of all Good: — O God, from whom all holy Desires, all good Counsels,
  - 2. The Perfecter of it: — and all just Works do proceed,
- II. The Thing asked for, described by
  - 1. Its Name. — give unto thy Servants that Peace
  - 2. Its Quality. — which the World cannot give;
- III. The Arguments to prevail for it, taken from,
  - 1. The benefit of the petitioners, as a Means of our
    - 1. Holiness. — that both our hearts may be set to obey thy Commandments;
    - 2. Safety. — and also that by thee we being defended from the fear of our Enemies,
    - 3. Comfort. — may pass our time in Rest and Quietness,
  - 2. The Interest of the Mediator. — thro' the Merits of Jesus Christ our Saviour. *Amen.*

The PARAPHRASE *on the said* COLLECT.

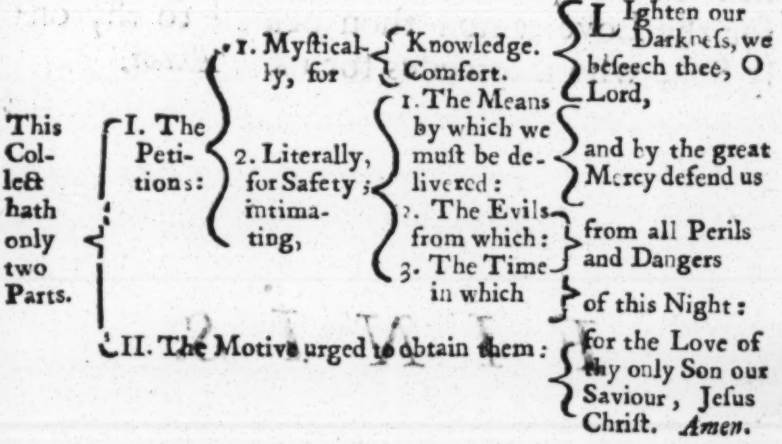
O God, from whose Grace doth proceed all that is good and virtuous, for without

out thee we cannot have a holy Deſire, (*being not ſufficient to think any thing as of our ſelves*, 2 Cor. 3. 5. we are beholden to thee to *prepare our Hearts*, Prov. 16. 1. when we are determined by any prudent Counſel, and come to any holy Purpoſe or Reſolution; and if we do any good Action, we muſt depend upon thy Aſſiſtance, *who workeſt in us both to will and to do*, Phil. 2. 13. We beſeech thee to give unto us that Bleſſing which our gracious Lord hath bequeath'd unto his faithful Servants, in theſe Words, *My Peace I leave unto you, not ſuch as the World giveth, give I unto you*, John 14. 27. Oh! grant us this bleſſed Peace of Conſcience here promiſed, which only can be obtained in doing our Duty, and obeying thy Commandments, *there being no Peace to the Wicked*, Iſa. 48. 12. beſeeching thee, if it be thy good Pleaſure, to afford us likewiſe outward Peace, and to place us in a State of Safety and Freedom, from any Fear of our Enemies: That we may paſs over this ſhort Life in a State of Tranquillity, and be more at leiſure to prepare our ſelves for a better. And this we beg for the Sake of Chriſt's Merits, and Satisfaction. *Amen.*

The

The ANALYSIS *of the Evening-Collect for*

Aid againſt all Perils.



The PARAPHRASE *on the ſaid* COLLECT.

WE implore thy Goodneſs, O Lord, in the Words of the holy Pſalmiſt, *To enlighten our Darkneſs*, Pſal. 18. 28. and whereas the black Shades of the Night, are now coming towards us, let the Light of thy Countenance ſhine upon us, which will be more comfortable to us, than that of the Sun: And we beſeech thee, out of thy tender

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der Mercy to all thy Creatures, and eſpecially to thy faithful Servants, that thou wouldeſt be pleaſed to defend us from all the Dangers which the Night brings along with it; from Fires and Thieves; from Diſeaſes and ſudden Death; from all unchaſt Thoughts and frightful Dreams; and that thou wouldeſt preſerve us in Health and Safety to the next Morning: And this we beg of thee, for the Love which thou beareſt to thy only Son, who intercedes for us. *Amen.*

FINIS.

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